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*Polybius.* Von RICHARD LAQUEUR. Leipzig: Teubner, 1913.

Pp. 309. M. 10.

Professor Laqueur attempts to prove that Polybius rewrote his history in ever-expanding form until it reached the fifth revised and enlarged edition. He even has the courage to indicate what words and phrases were inserted in every chapter in each of these editions and promises a parallel-column edition of Polybius which will show at a glance the five different strata of work. Here, for instance, is Polybius iii. 30. 3-4 properly arranged in layers according to the author's directions:

διόπερ		second edition
εἰ μέν τις τὴν Ζακάνθης ἀπώλειαν αἰτίαν τίθησι τοῦ πολέμου,		{ fourth edition
συνχωρητέον ἀδίκως . . . . 27 words		{ second edition
. . . . καθ' ἄς		
οὐκ ἔδει διαβαίνειν τὸν "Ιβηρα ποταμὸν ἐπὶ πολέμῳ Καρχηδονίους.		{ third edition
εἰ δὲ τὴν . . . . to end.		fourth edition

The author pleads with the reader to work through his arguments before judging his book; but after the dreary labor, the plodder only finds that the arguments so often throw the facts into an incorrect setting, and so often reach conclusions not remotely justified by the premises that he has not even acquired any usable by-products of learning from the author's analyses. We can only hope that the book does not tempt a host of desperate doctorands into this infinite and wholly unexplored field of revisional stratigraphy; for this way madness lies. One turns with pleasure from Laqueur to Svoboda's sane arguments presented in *Philologus* (1913), 465.

TENNEY FRANK

BRYN MAWR

*The Cults of Ostia.* By LILY ROSS TAYLOR. "Bryn Mawr College Monographs," Vol. XI. December, 1912. Pp. 98.

*Cretan Elements in the Cults and Ritual of Apollo.* By MARY HAMILTON SWINDLER. "Bryn Mawr College Monographs," Vol. XIII. March, 1913. Pp. 77.

In these two Bryn Mawr dissertations we have another evidence of the important place that the study of ancient religion is coming to have in the field of classical philology. Both dissertations deal with large masses of material which are sifted and appraised with judgment and conservatism. Miss Taylor's purpose is to give a concise exposition of the literary, archaeological, and epigraphical evidence upon the cults of Ostia. She has no thesis to sustain. The objective nature of her material permits a more precise statement of results than is possible or permissible for Miss Swindler. Miss